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The Springfield Sunday Republican for March 9 had an interesting editorial on Latin as a Universal Language. Though the editorial treated the subject, apparently, in a somewhat flippant vein, one or two suggestions were of interest.

It would seem that at a meeting of the English Classical Association, at Sheffield, the Rev. A. Ailinger, of Bombay, read a paper on Latin, the Esperanto of the Future. The Republican began by remarking that Latin is rather the Esperanto of the past—for a thousand years it was the common language of the peoples of Europe. The Western world is not as well off, linguistically, as it was when it had Latin for a common medium for the exchange of ideas. The increased importance of minor languages—the result of a tendency to linguistic decentralization—makes a knowledge of two or three languages go less far than it did two or three generations ago.

The writer then remarks that an effort to make Latin a common language would not encounter international jealousy, the great obstacle to the adoption of French, German, or English as such common language. On the other hand, the great history of Latin and its incomparable stability would command for it respect such as is not accorded to Esperanto or Ido.

But after all the one thing which gives a certain plausibility to a forlorn hope is a point which seems not to have been brought out in the Sheffield discussion—the great number of people, namely, who are already studying Latin. Even those whose main interests are scientific could well afford the time for learning it if valuable new books were translated into it from many tongues. . . . Thus a practical use for Latin would bring together the two educational wings which are now too far apart, and would give education a focus such as has long been lacking.

Difficult as the proposed revival would be, continues the writer, the main obstacle would lie not in vocabulary, but in the question of style:

If the learned world had not split on that issue Latin might even yet be a living language as it was in the Middle Ages. By the 12th century it had come to be practically a new language, much like the modern languages in word order, easy to use, and sonorous and powerful. But the Renaissance, enamored of the classical, turned back the hands of the clock, despite the efforts of Erasmus, who saw

clearly that moderns could not keep on imitating Cicero. It is to be feared that Latin as the "Esperanto of the future" would again encounter this stumbling block. We should not, certainly, have to start on the plane of debasement to which law Latin had sunk in the 17th century, when the owner of a cow was fined "quia tetheravit vaccam ad windmill"—education has developed immensely since then. Yet to agree on a common style would not be easy. A famous English headmaster discouraged his boys from reading the Greek New Testament for fear it might injure their style; the case is extreme, but it illustrates a temper among classical purists which is likely to keep their pet language safely dead.

But if they really want to resume, the way is to resume. There is nobody to hinder. We hear much of Esperanto, but there are more Latinists—why should they not use their language if they like? To converse in it might be troublesome, but to translate books into it would be easy enough after reinforcing the vocabulary. German scholarship uses it freely in a clumsy but serviceable style based on the silver age and easier to read than most German prose. It is likely, indeed, that plain journeyman Latin can be read more rapidly than either German or English by one who knows them equally well. At all events, there would be no difficulty on that score. Most Roman authors are difficult for one reason or another, and the language itself is difficult to speak or to write well, but reading is another matter, and those who have a fair school knowledge of it might better go on with it than to begin fresh with an artificially simple language like Esperanto. Expert translators would not be lacking; it might even be possible to find a Maecenas to go on where Mr. Loeb leaves off and finance the publication in Latin of important new books in many languages. Mr. Carnegie, as the apostle of peace, should be interested in a movement for the promotion of a better understanding among peoples now separated by the curse of Babel. If the books were worth while they might find readers, for there are multitudes of people in England and France who read Latin better than German, and in Germany who read it better than Russian or Hungarian. If the classical associations in different countries are disposed to make the effort, the cause is good, and nobody will interfere. . . .

Some profit I have derived from reading this editorial, at least in that it has set me thinking of two papers which I had long before read with no small interest. In his Harvard Lectures on the Revival of Learning (Cambridge University Press, 1905), Professor John Edwin Sandys devotes a long chapter (145-173) to The History of Ciceronianism.

In this chapter he traces the influence of Cicero on Latin style, from his own day down to the period in which, chiefly as the result of Erasmus's influence, the "reign of Ciceronian form had ended and that of criticism <of Latin styles> had begun (1556)". The chapter is well worth reading in itself; it may also suggest a course of interesting and profitable reading in Latin of the centuries long subsequent to the fall of Rome. One thing I miss in Professor Sandys's discussion—reference to the fact that Cicero's style was criticised in Roman days: see e.g. Tacitus *Dialogus* 22, with Principal's Peterson's notes. Some echoes of this conflict seem to reach us in Cicero *Orator*, §§ 168, 171, 229. I may be allowed to refer to my discussion in *Archaism in Aulus Gellius*, printed in *Studies in Honour of Henry Drisler* (1894), pages 125-171, especially 135 ff.

One serious need of students of Latin is a thorough-going discussion in English of the development of prose style among the Romans. Norden's *Antike Kunstprosa* ought to be translated. Meantime, much profit may be derived from a short but excellent paper by Henry Nettleship, *A Short Account of the Development of Classical Style in Latin Prose*, which constitutes pages 38-64 of his *Passages for Translation into Latin Prose* (Bell: London, 1887), and pages 93-116 of his *Lectures and Essays* Second Series (Oxford Press, 1895). C. K.

IN THE SHADOW OF HIS TAIL¹

In the second chapter of *Genesis*, my brethren, and the nineteenth verse you will find the words of our text: "And whatsoever Adam called every living creature, that was the name thereof".

Looking back through the ages at that great name-day, I am compelled to the belief that Adam named his pets from observation, however brief and inadequate, of their appearance or of their most salient characteristics. Certainly that has been the method pursued by his descendants, savage and savant alike. And out of this same animal nomenclature come forth all sorts of curious and interesting things . . . sketches of race history, the ground of appeal to folk sense and folk mind, and delicious bits of folk etymology whose very error is their charm.

It is obvious that in a brief treatment of so vast a subject we must limit ourselves to a single creature of wide distribution; and from no creature can we learn more of original processes in nomenclature than from the squirrel, an animal found practically the world over. Even at him we shall be compelled to take a swift, desultory glance, just as we do in the woods to follow his devious trail.

For thousands of years the frisky little creature

has been in the public eye, the acme of graceful movement, the perfection of vivid activity. Nations of men in every age have admired him, marveled at him, tamed and petted him, and ruthlessly slain him. Watch him as he frisks through the tree tops, flagging, signalling, wig-wagging to all the tribes of beasts and birds with that fluffy semaphore of a tail: then can you wonder that mankind from the dawn of the world noted that bushy waving member as the chief and salient feature of the squirrel, and made of it the graceful hook on which to hang his names in many tongues? The folk names of the familiar animals are crystallized history. The points of view from which men regarded the common creatures of wood and field lie hidden in these homely names as do the kernels in the nuts that form our little friend's favorite food. It is but natural that the squirrel should have attracted the attention even of primitive man. His mode of life, his varied and incessant activities of themselves make him conspicuous. Add to this that his flesh is delicious for food, and his pelt soft and warm for clothing, and it is no wonder that he was closely watched, ardently pursued and significantly named.

Far away in the Mother Land, back in the dim Vedic twilight of the morning of recorded speech, our swarthy elder brothers knew him and marked his ways; for they called him *vrkṣaṇyikā*, 'lying upon a tree'. Many a native hunter must have been deeply impressed with the squirrel's skillful art of concealment in lying motionless along a bough (his protective coloring rendering him like a mere stain upon the bark), before the name grew fixed upon him. And if his art of concealment won him a title, equally so did his general habit of arboreal life, for these early men called him also *parnamrga*, 'dwelling amid the leaves of a tree'. But men began to trace resemblances, to talk in figures, to develop the artistic and the poetic sense. And so, ere long, our little hero of the graceful tail found himself ennobled, as it were, by the name *camarapucha*¹, 'chowrie-tail', the chowrie being the name given to the flowing tail of the Tibetan yak. These magnificent tails were mounted upon handles of jewelled gold, and waved away the flies and their annoying kindred from proud Rajah and from Rani's dusky loveliness, ultimately becoming from this exclusive use a symbol of royalty.

In Persia too men knew the squirrel, and hunters hunted him even as we hunt him to-day by the ear rather than by the eye. It is easy to imagine one of these Persian squirrel hunters sitting motionless and still at the foot of a tree, every sense alert.

¹For these Sanskrit terms the writer is indebted to Professor Bloomfield, of The Johns Hopkins University. It is true that they appear in literature at a comparatively late date: but the occurrence of animal names in literature gives little or no indication of the date of their origin. Animal names are seldom changed; and as the squirrel must have been known in the earliest days, it is probable almost to certainty that he was called by these names.

¹This paper was read at a meeting of The New York Latin Club, held February 1, 1913.